THE

WEEKLY MAGAZINE,

OR

EDINBURGH AMUSEMENT.

WEDNESDAY, JUNE 9. 1779.

MEMOIRS *of the celebrated* Dr BOERHAAVE.

HERMAN BOERHAAVE, one of the greateſt phyſicians, as well as the beſt men, that this or perhaps any age has ever produced, was born, in 1668, at Vorhout, a village near Leyden. At the age of 16, he found himſelf without parents, protection, advice, or fortune. He had already ſtudied theology, and the other eccleſiaſtical ſciences, with the deſign of devoting himſelf to a clerical life; but the ſcience of nature, which equally engaged his attention, ſoon engroſſed his whole time. This illuſtrious perſon, whoſe name afterwards ſpread throughout the world, and who left at his death above L. 200,000, could at that time barely live by his labours, and was compelled to teach the mathematics to obtain neceſſaries. But in 1693, being received doctor in the ſcience of phyſic, he began practice; and his merit being at length diſcovered, many powerful friends patronized him, and procured him three valuable employments: the firſt was that of profeſſor of medicine in the univerſity of Leyden; the ſecond, that of profeſſor of chemiſtry; and thirdly, that of profeſſor of botany. The Academy of Sciences at Paris, and the Royal Society at London, invited him to become one of their members. He communicated to each his diſcoveries in chemiſtry. The city of Leyden became in his time the firſt ſchool of Europe for this ſcience, as well as medicine and botany. All the princes of Europe ſent him diſciples, who found in this ſkilful profeſſor, not only an indefatigable teacher, but even a tender father, who encouraged them to purſue their labours, conſoled them in their afflictions, and ſolaced them in their wants.

When Peter the Great went to Holland in 1715, to inſtruct himſelf in maritime affairs, he alſo attended Boerhaave to receive his leſſons.

His reputation was ſpread as far as China: a Mandarine wrote to him with this inſcription, "To the illuſtrious Boerhaave, phyſician in Europe;" and the letter came regularly to him.

From the time of the learned Hippocrates, no phyſician has more juſtly merited the eſteem of his cotemporaries, and the thanks of poſterity, than Boerhaave. He united to an uncommon genius, and extraordinary talents, the qualities of the heart, which give them ſo great a value to ſociety. He made a decent, ſimple,

and venerable appearance, particularly when age had changed the colour of his hair. He was an eloquent orator, and declaimed with dignity and grace. He taught very methodically, and with great preciſion; he never tired his auditors, but they always regreted that his diſcourſes were finiſhed. He would ſometimes give them a lively turn with raillery; but his raillery was refined and ingenious, and it enlivened the ſubject he treated of, without carrying with it anything ſevere or ſatirical. A declared foe to all exceſs, he conſidered decent mirth as the ſalt of life. It was the daily practice of this eminent perſon, through his whole life, as ſoon as he roſe in the morning, which was generally very early, to retire for an hour to private prayer, and meditation on ſome part of the ſcriptures. He often told his friends, when they aſked him how it was poſſible for him to go through ſo much fatigue? that it was *this* which gave him ſpirit and vigour in the buſineſs of the day. *This* he therefore recommended as *the beſt rule* he could give: for nothing, he ſaid, could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could ſupport himſelf, or his fellow-creatures, amidſt the various diſtreſſes of life, but a well-grounded confidence in the Supreme Being upon the principles of Chriſtianity. This was ſtrongly exemplified in his own illneſs in 1722, which can hardly be told without horror; and by which the courſe of his lectures as well as his practice was long interrupted. He was for five months confined to his bed by the gout, where he lay upon his back without daring to attempt the leaſt motion; becauſe any effort renewed his torments, which were ſo exquiſite, that he was at length not only deprived of motion but of ſenſe. Here his medical art was at a ſtand; nothing could be attempted, becauſe nothing could be propoſed with the leaſt proſpect of ſucceſs. But, having (in the ſixth month of his illneſs) obtained ſome remiſſion, he determined to try whether the juice of fumitory, endive, or ſuccory, taken thrice a-day in a large quantity, (viz. above half a pint each doſe), might not contribute to his relief; and by a perſeverance in this method he was wonderfully recovered. This patience of Boerhaave's was founded not on vain reaſonings, like that of which the Stoics boaſted, but on a religious compoſure of mind, and Chriſtian reſignation to the will of God.

Of his ſagacity and the wonderful penetration with which he often diſcovered and deſcribed, at the firſt ſight of a patient, ſuch diſtempers as betray themſelves by no ſymptoms to common eyes, ſuch ſurpriſing accounts have been given, as ſcarcely can be credited, though atteſted beyond all doubt. Yet this great maſter of medical knowledge was ſo far from a preſumptuous confidence in his abilities, or from being puffed up in his riches, that he was condeſcending to all, and remarkably diligent in his profeſſion; and he often uſed to ſay, that the life of a patient (if trifled with or neglected) would one day be required at the hand of the phyſician. He always called the poor his *beſt patients;* for God (ſaid he) is their paymaſter.

The activity of his mind ſparkled viſibly in his eyes. He was always cheerful, and deſirous of promoting every valuable end of converſation; and the excellency of the Chriſtian religion was frequently the ſubject of it: for he aſſerted, on all proper occaſions, the divine authority and ſacred efficacy of the ſcriptures; and maintained that they only could give peace of mind, that ſweet and ſacred peace which paſſeth all underſtanding; ſince none can conceive it, but he who has it; and none can have it, but by divine communication. He never regarded calumny nor detraction, (for Boerhaave himſelf had enemies), nor ever thought it neceſſary to confute them. "They are ſparks (ſaid he) which, if you do not blow, will go out of themſelves. The ſureſt remedy againſt ſcandal is to *live it down* by a perſeverance in well-doing; and by praying to God that he would cure the diſtempered minds of thoſe who traduce and injure us."

Being once aſked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had ſo entirely ſuppreſſed that impetuous and ungovernable paſſion? he anſwered, with the utmoſt frankneſs and ſincerity, that he was naturally quick of reſentment, but that he had, by daily prayer and meditation, at length attained to this maſtery over himſelf.

About the middle of the year 1737, he felt the firſt approaches of that fatal illneſs which brought him to the grave, viz. a diſorder in his breaſt, which was at times very painful, often threatened him

with immediate ſuffocation, and terminated in an univerſal dropſy; but during this afflictive and lingering illneſs, his conſtancy and firmneſs did not forſake him. He neither intermitted the neceſſary cares of life, nor forgot the proper preparations of death. About three weeks before his diſſolution, when the Rev. Mr Schultens, one of the moſt learned and exemplary divines of the age, attended him at his country-houſe, the Doctor deſired his prayers, and afterwards entered into a moſt remarkably judicious diſcourſe with him on the ſpiritual and immaterial nature of the ſoul; and this he illuſtrated to Mr Schultens with wonderful perſpicuity, by a deſcription of the effects which the infirmities of his body had upon his faculties; which yet they did not ſo oppreſs or vanquiſh, but his ſoul was always maſter of itſelf, and always reſigned to the pleaſure of its maker—and then he added, "He who loves God ought to think nothing deſirable but what is moſt pleaſing to the ſupreme goodneſs." Theſe were his ſentiments, and ſuch was his conduct in this ſtate of weakneſs and pain. As death approached nearer, he was ſo far from terror or confuſion, that he ſeemed leſs ſenſible of pain, and more cheerful under his torments, which continued until the 23d day of September 1738, on which he died (much honoured and lamented) between four and five in the morning, in the 70th year of his age—often recommending to the by-ſtanders a careful obſervation of St John's precepts concerning the love of God, and the love of man, as frequently inculcated in his firſt epiſtle, particularly in the fifth chapter.

His funeral oration was ſpoken in Latin before the univerſity of Leyden, to a very numerous audience, by Mr Schultens, and afterwards publiſhed at their particular deſire.

The city of Leyden has raiſed a monument in the church of St Peter to the ſalutary genius of Boerhaave, *Salutifero Boerhaavii genio ſacrum.* It conſiſts of an urn upon a pedeſtal of black marble: ſix heads, four of which repreſent the four ages of life, and two the ſciences in which Boerhaave excelled, form a group iſſuing between the urn and its ſupporters. The capital of this baſis is decorated with a drapery of white marble, in which the artiſt has ſhewn the different emblems of diſorders and their remedies. Above, upon the ſurface of the pedeſtal, is the medallion of Boerhaave: at the extremity of the frame, a ribband diſplays the favourite motto of this learned man, *Simplex vigilum veri*, "Truth unarrayed."

He wrote, 1. *Inſtitutiones Medicæ.* 2. *Aphoriſmi de cognoſcendis et curandis Morbis.* 3. *Inſtitutiones et Experimenta Chemiæ.* 4. *Libellus de Materia Medica, et remediorum formulis quæ ſerviunt aphoriſmis.* Swieten publiſhed *Commentaries upon his Aphoriſms*, in 5 vols 4to, and ſeveral other works, all greatly eſteemed.

DESCRIPTION *of the Domeſtic Utenſils, Weapons of War, Manner of conducting a Treaty of Peace, Pipe of Peace, and Belts of Wampum, of the* Naudoweſſie *and other Indians in the interior Parts of* North America. *From Capt.* Carver's *Travels, lately publiſhed.*

AS the habitations of the Indians are rude, ſo their domeſtic utenſils are few in number, and plain in their formation. The tools wherewith they faſhion them are ſo aukward and defective, that it is not only impoſſible to form them with any degree of neatneſs or elegance, but the time required in the execution is ſo conſiderable, as to deter them from engaging in the manufacture of ſuch as are not abſolutely neceſſary.

The Naudoweſſies make the pots in which they boil their victuals of a black clay or ſtone; which reſiſts the effects of the fire nearly as well as iron. When they roaſt, if it is a large joint or whole animal, ſuch as a beaver, they fix it, as Europeans do, on a ſpit made of hard wood, and placing the ends on two forked props, now and then turn it. If the piece is ſmaller, they ſpit it as before, and fixing the ſpit in an erect but ſlanting poſition, with the meat inclining towards the fire, frequently change the ſides, till every part is ſufficiently roaſted.

They make their diſhes in which they ſerve up their meat, and their bowls and pans, out of the knotty excreſcences of the maple tree, or any other wood. They faſhion their ſpoons with a tolerable degree of neatneſs (as theſe require much leſs trouble than larger utenſils), from a wood that is termed in America Spoon-wood, and which greatly reſembles box-wood.

Every tribe are now poſſeſſed of knives, and ſteels to ſtrike fire with. Theſe

being ſo eſſentially needful for the common uſes of life, thoſe who have not an immediate communication with the European traders, purchaſe them of ſuch of their neighbours as are ſituated nearer the ſettlements, and generally give in exchange for them ſlaves.

In every band or nation there is a ſelect number who are ſtiled the warriors, and who are always ready to act either offenſively or defenſively, as occaſion requires. Theſe are well armed, bearing the weapons commonly in uſe among them, which vary according to the ſituation of their countries. Such as have an intercourſe with the Europeans make uſe of tomahawks, knives, and fire-arms; but thoſe whoſe dwellings are ſituated to the weſtward of the Miſſiſſippi, and who have not an opportunity of purchaſing theſe kinds of weapons, uſe bows and arrows, and alſo the Caſſé Tête, or war club.

The Indians that inhabit ſtill farther to the weſtward, a country which extends to the South Sea, uſe in fight a warlike inſtrument that is very uncommon. Having got plenty of horſes, they always attack their enemies on horſeback, and encumber themſelves with no other weapon than a ſtone of a middling ſize, curiouſly wrought, which they faſten by a ſtring about a yard and a half long, to their right arms, a little above the elbow. Theſe ſtones they conveniently carry in their hands till they reach their enemies, and then ſwinging them with great dexterity, as they ride full ſpeed, never fail of doing execution. The country which theſe tribes poſſeſs abounding with large extenſive plains, thoſe who attack them ſeldom return; as the ſwiftneſs of the horſes on which they are mounted enables them to overtake even the fleeteſt of their invaders.

The Naudoweſſies, who had been at war with this people, informed me, that unleſs they found moraſſes or thickets to which they could retire, they were ſure of being cut off; to prevent this, they always took care, whenever they made an onſet, to do it near ſuch retreats as were impaſſable for cavalry, they then having a great advantage over their enemies, whoſe weapons would not there reach them.

Some nations make uſe of a javelin pointed with bone worked into different forms; but their Indian weapons in general are bows and arrows, and the ſhort club already mentioned. The latter is made of a very hard wood, and the head of it faſhioned round like a ball, about three inches and a half diameter; in this rotund part is fixed an edge reſembling that of a tomahawk, either of ſteel or flint, whichever they can procure.

The dagger is peculiar to the Naudoweſſie nation, and of ancient conſtruction, but they can give no account how long it has been in uſe among them. It was originally made of flint or bone, but ſince they had communication with the European traders, they have formed it of ſteel. The length of it is about ten inches, and that part cloſe to the handle near three inches broad. Its edges are keen, and it gradually tapers towards a point. They wear it in a ſheath made of deer's leather, neatly ornamented with porcupine's quills; and it is uſually hung by a ſtring, decorated in the ſame manner, which reaches as low only as the breaſt. This curious weapon is worn by a few of the principal chiefs alone, and conſidered both as a uſeful inſtrument, and an ornamental badge of ſuperiority.

I obſerved among the Naudoweſſies a few targets or ſhields made of raw buffalo hides, and in the form of thoſe uſed by the ancients. But as the number of theſe was ſmall, and I could gain no intelligence of the æra in which they firſt were introduced among them, I ſuppoſe thoſe I ſaw had deſcended from father to ſon for many generations.

Sometimes the Indians grow tired of a war, which they have carried on againſt ſome neighbouring nation for many years without much ſucceſs, and in this caſe they ſeek for mediators to begin a negociation. Theſe being obtained, the treaty is thus conducted.

A number of their own chiefs, joined by thoſe who have accepted the friendly office, ſet out together for the country of their enemies; ſuch as are choſen for this purpoſe are chiefs of the moſt extenſive abilities, and of the greateſt integrity. They bear before them the pipe of peace, which I need not inform my readers is of the ſame nature as a flag of truce among the Europeans, and is treated with the greateſt reſpect and veneration, even by the moſt barbarous nations. I never heard of an inſtance wherein the bearers of this ſacred badge of friendſhip were ever treated diſreſpectfully, or its rights violated. The Indians believe that the Great Spirit never ſuffers an infraction of this kind to go unpuniſhed.

The pipe of peace, which is termed by

the French the Calumet, for what reaſon I could never learn, is about four feet long. The bowl of it is made of red marble, and the ſtem of it of a light wood, curiouſly painted with hieroglyphics in various colours, and adorned with the feathers of the moſt beautiful birds.

Every nation has a different method of decorating theſe pipes, and they can tell at firſt ſight to what band it belongs. It is uſed as an introduction to all treaties, and great ceremony attends the uſe of it on theſe occaſions.

The aſſiſtant, or aid-de-camp of the great warrior, when the chiefs are aſſembled and ſeated, fills it with tobacceo mixed with the herbs before-mentioned, taking care at the ſame time that no part of it touches the ground. When it is filled, he takes a coal that is thoroughly kindled from a fire which is generally kept burning in the midſt of the aſſembly, and places it on the tobacco.

As ſoon as it is ſufficiently lighted, he throws off the coal. He then turns the ſtem of it towards the heavens, after this towards the earth, and now holding it horizontally, moves himſelf round till he has completed a circle: By the firſt action he is ſuppoſed to preſent it to the Great Spirit, whoſe aid is thereby ſupplicated; by the ſecond, to avert any malicious interpoſition of the evil ſpirits; and by the third, to gain the protection of the ſpirits inhabiting the air, the earth, and the waters. Having thus ſecured the favour of theſe inviſible agents, in whoſe power they ſuppoſe it is either to forward or obſtruct the iſſue of their preſent deliberations, he preſents it to the hereditary chief, who, having taken two or three whiffs, blows the ſmoke from his mouth, firſt towards heaven, and then around him upon the ground.

It is afterwards put in the ſame manner into the mouths of the ambaſſadors or ſtrangers, who obſerve the ſame ceremony; then to the chief of the warriors, and to all the other chiefs in turn, according to their gradation. During this time the perſon who executes this honourable office holds the pipe ſlightly in his hand, as if he feared to preſs the ſacred inſtrument; nor does any one preſume to touch it but with his lips.

When the chiefs who are intruſted with the commiſſion for making peace, approach the town or camp to which they are going, they begin to ſing and dance the ſongs and dances appropriated to this occaſion. By this time the adverſe party are apprized of their arrival, and diveſting themſelves of their wonted enmity at the ſight of the pipe of peace, invite them to the habitation of the Great Chief, and furniſh them with every conveniency during the negociation.

A council is then held; and when the ſpeeches and debates are ended, if no obſtructions ariſe to put a ſtop to the treaty, the painted hatchet is buried in the ground, as a memorial that all animoſities between the contending nations have ceaſed, and a peace taken place.—Among the ruder bands, ſuch as have no communication with the Europeans, a war club painted red is buried inſtead of the hatchet.

A belt of wampum is alſo given on this occaſion, which ſerves as a ratification of the peace, and records, to the lateſt poſterity, by the hieroglyphics into which the beads are formed, every article ſtipulated in the treaty.

The belts are made of ſhells found on the coaſts of New England and Virginia, which are ſawed out into beads of an oblong form, about a quarter of an inch long, and round like other beads. Being ſtrung on leather ſtrings with fine ſinewy threads, and ſeveral of them ſewed neatly together, they then compoſe the ſame, what is termed a Belt of Wampum.

The ſhells are generally of two colours, ſome white, and others violet; but the latter are more highly eſteemed than the former. They are held in as much eſtimation by the Indians as gold, ſilver, or precious ſtones are by the Europeans.

The belts are compoſed of ten, twelve, or a greater number of ſtrings, according to the importance of the affair in agitation, or the dignity of the perſon to whom it is preſented. On more trifling occaſions, ſtrings of theſe beads are preſented by the chiefs to each other, and frequently worn by them about their necks, as a valuable ornament.

SKETCHES *from* NATURE, *in high Preſervation, by the moſt honourable Maſters.* [P. 241]

DUKE OF GRAFTON.

The Ghoſt of Junius.

A VERY decent compoſition, conſidering it is unſubſtantial. Junius has loſt the charms he poſſeſſed when living, and

unwiſely judged it not neceſſary to ſubſtitute others in their room, when dead. As a ghoſt, he confeſſedly makes a moſt formidable figure, and ſeems landed with an intention to frighten the living into a compliance. We are not able to diſcover the character to whom the ſpectre addreſſes himſelf, but conjecture it repreſents ſome enemy, whom he vilified before his change of reſidence.

DUKE OF BOLTON.

Diogenes on Ship-board.

IF any fault can be pointed out in the compoſition before us, it is that this ſtriking figure is rather unreaſonably tinctured with ill-nature. His moroſe diſpoſition ſeems to tranſport him beyond bounds. The characters which form the groupe are all females, who ſeem attentive to accompliſh every wiſh their ill-humoured tyrant can form. The eldeſt daughter is to appearance as forward as her companions, but diſplays a ſort of backwardneſs in the eye, which whether it be the fault of the painter, or herſelf, we cannot determine.

EARL OF SANDWICH.

1. *Mahomet's Paradiſe, with a Variety of Figures.*

THE houries which compoſe the chief part of this painting, are juſt the merry wanton laſſes we are taught to expect from the aſſeverations of their creator; nor are the happy ſouls juſt launched over from their mortal habitation leſs pleaſed with the ſituation. Unbounded love reigns throughout the whole. It is rather too highly coloured in the back ſcenes, when examined by an unintereſted connoiſſeur.

2. *The Traveller benighted.*

OUR attention is drawn to a gloomy ſcene, which repreſents the night far advanced, and diſcovering nothing to the view but wilds and deſarts. The figure, which compoſes the hiſtorical part of the piece, ſeems agitated beyond deſcription, and ſo bewildered in fruitleſs ſearch, that he finally reſigns himſelf to the direction of mere chance. Such, at leaſt, are the obſervations we are led to make on the ſubject, and ſuch the traveller's expreſſion of features ſeems to authoriſe. We have only one fault to find with the piece in general, which conſiſts rather in the deſign than the execution. The traveller's pockets appear ſo completely charged with proviſion, that he may reaſonably wait the approach of morning, being in no great danger of ſtarvation.

LORD LYTTLETON.

1. *Paris and Helen.*

THE rape of Helen is a circumſtance which ſo frequently occurs to our remembrance, that it will be needleſs to give any embelliſhment to our criticiſms by ſketching the outlines of the affair. The painter has given ſuch additions to the characters as hiſtory left us to imagine without particularly expreſſing them. For inſtance, he has made Paris an emaciated rakiſh-looking debauchee, who ſeems to tell you by his appearance, that, from his firſt approach to manhood, he ſpent the greateſt ſhare of his hours in a bagnio. Helen is equally characteriſtic. The furniture of the chamber is entirely novel, and beyond our explanation. The chief paintings ſuppoſed to compoſe a part of it are, a head of Henry II. a view of H—y-park, Worceſterſhire; portrait of a nobleman, which we gueſs to be the deceaſed father of the owner of the manſion; another portrait of a b——p, much mangled, as are indeed the reſt of the collection.

2. *Mars and Venus diſcovered by Apollo.*

NICE critics would probably ſay on this ſubject that the ſcene is too highly painted, and beyond the limits of reaſon or delicacy. The perſonages are, to be ſure, in ſo critical a ſituation, that we cannot favour the world with a minute deſcription of the beauties they diſcover. Let it ſuffice that we compriſe the whole of our private obſervations in this ſhort ſummary. Mars and Venus would be the completeſt of their ſex, were they employed in a better purpoſe. We are led to wonder why Sol ſhould be habited in lawn ſleeves.

3. *The Deſerted Village.* Vid. Dr Goldſ.

SO deſart is the view before us, that we can hardly diſcover any ſubject either for flattering or malicious criticiſm. There is ſcarcely a tree to be ſeen, and the few which are left are ſo completely ſtripped of their verdure, that it is almoſt impoſſible to diſcover any other than withered leaves and ſhattered branches. The painter has had little trouble in the execution of his piece; and if it is, as he

has told us, a view in W---ſhire, we are ſorry the county ſhould have in it a ſpot ſo thoroughly wretched.

VISCOUNT HOWE.

A Storm at Sea.

NOT amiſs, conſidering the difficulty of doing juſtice to ſuch a buſy ſubject. His half veſſels are characteriſtic, and at the ſame time have ſaved him ſome trouble by their demi-demands on his pencil. His fleet braves the pelting of the ſtorm very heroically, though the Admiral, who is viſible, in ſpite of the confuſion, appears within a hair's breadth of ſinking in the general calamity.

HONOURABLE SIR W. HOWE.

Achilles in Armour.

UNHAPPY ſhade of ſo valorous a chief! May thy manes never be made acquainted with the ſtrange metamorphoſe put upon thee by a Britiſh painter! To have done with exclamation, we are ſorry to pay ſo ill a compliment to this very celebrated artiſt, as to aſſure him that his warrior is by no means anſwerable to the ideas we had formed of the mighty ſon of Peleus. His countenance, dreſs, and figure, are all full-mouthed witneſſes to his condemnation, and ſo eloquent in favour of the contrary party, that they leave not a wreck behind for poor Sir William to lay hold of. This is not all the fault our criminal ſtands accuſed of. The tedious length of time, with the waſte of colouring to no purpoſe, before the piece was completely mangled, are all unanſwerable accuſations, and prove him a painter undeſerving the favour of the public.

SELECT PIECES *of* LITERATURE, *on various Subjects: by the late* Monſieur de Voltaire.

SELF-LOVE.

IN the ſuburbs of Madrid a beggar, with a moſt noble air, aſked alms. "Are you not aſhamed (ſaid a paſſer-by to him) to follow this infamous employment, as you are able to walk?"—"Sir, (replied the beggar) "I aſk your charity, and not your advice," and immediately turned his back upon him with all the dignity of a Caſtilian. This beggar was as proud as a grandee; his vanity was eaſily wounded; ſelf-love prompted him to beg, and by another kind of ſelf-love, he could brook no reproof.

A miſſionary travelling to India ſaw a Faquire loaded with chains, as naked as an ape, lying on his belly, and ſcourging himſelf for the ſins of his countrymen, the Indians, who had given him ſome farthings of their coin. "What ſelf denial is this?" ſaid one of the ſpectators. "Self-denial (replied the Faquire)! Let me tell you that I whip myſelf in this world for no other purpoſe but to whip you in the next, when you will be a horſe, and I your rider."

Thoſe, therefore, who maintain that ſelf-love is the ſource of all our feelings, and all our actions, have great reaſon for it in India, Spain, and in all the known world; and as no one undertakes to convince men that they have a face, ſo there is as little reaſon to prove that they have ſelf-love.

ADDRESS *to the* CONFEDERATES *of* POLAND.

MY brave friends, you have but two enemies in the world, the Turk and the court of Rome: The Turk has often endeavoured to encroach upon your frontiers, and you have always repulſed him: the deſigns of the court of Rome have been againſt your money, and you have ſuffered her to ſucceed: you pay her the firſt fruits of your benefices, and you give her the product of your fields for diſpenſations and indulgences: you muſt confeſs, that if ſhe promiſes you paradiſe in the next world, ſhe leaves you nothing but a deſert in this. The word paradiſe ſignifies a garden, and ſurely no people ever bought the reverſion of a garden ſo dear; other communities promiſe as much, but they make you pay nothing: By what unaccountable fatality are you diſpoſed to ſerve thoſe who impoveriſh you by extortion, and to deſtroy them that would give you the garden for nothing? You will ſurely at length perceive the light of reaſon, and feel the compunction of humanity. Rome is at a great diſtance from you; ſhe is very rich, and you are very poor; ſend her, however, the little money you have, in bills of exchange drawn by Jews: ſtrip yourſelves of all for the church of Rome; ſell your furs to make preſents to our lady of Loretto, at the diſtance of more than fifteen hundred miles; but do not deluge your native fields with blood: be aſſured

that our lady, who formerly came from Jeruſalem to the March of Ancona thro' the air, will not be at all gratified by the ruin of your country: be aſſured alſo, that her ſon never gave any command from the mount of Olives, or the Brook Cedron, that men ſhould cut each other's throats upon the banks of the Viſtula.

EXTRACT *of an* EPISTLE *to the* ROMANS.

YOU will periſh miſerably under your porticos, the memorials of your antient opulence and grandeur. Your fine pictures, in which the colours are faded, and a few maſter pieces of antient ſculpture, will neither procure you a good dinner, nor a good bed; wealth is for your tyrants, and indigence is for you: the condition of a ſlave to the antient Romans was infinitely better than yours: he might acquire a fortune, but you are born to vaſſalage, and in vaſſalage you will die; nor will any oil be allowed you but that of extreme unction. You are ſlaves both in body and ſoul, nor will your tyrants ſuffer you to read, in your own language, the book in which they tell you are the words of eternal life. Awake! ariſe! at the voice of liberty, of truth, and nature; this voice is now ſounding through Europe, and it muſt be heard; break the chains which bind and diſgrace you, chains which have been forged by tyranny upon the anvil of impoſture.

BEAUTY, BEAUTIFUL.

ASK a toad what is beautiful, what is perfect beauty? he will anſwer you, it is his female, with two great round eyes peeping out of her little head, a large and flat mouth, a yellow belly, a brown back. Aſk a negro of Guinea; the beautiful for him is a black oily ſkin, hollow eyes, a broad flat noſe. Aſk the devil; he will tell you, that the beautiful is a pair of horns, four claws, and a tail. Laſtly, conſult the philoſophers, they will anſwer by ſuſtian; there muſt be ſomething in the eſſence conformable to the archetype of beauty.

I ſat once at a tragedy near a philoſopher: "How beautiful (he cried) is this?" "What do you find there ſo beautiful?" ſaid I. "It is (replied he) the author's having anſwered his purpoſe." The day after he took ſome phyſic, which was of great ſervice to him. "That has anſwered its purpoſe, ſaid I—it is a moſt beautiful medicine." He was ſenſible that a medicine could not be called beautiful, and that to give any thing the name of beauty, it muſt neceſſarily occaſion admiration and pleaſure. He was convinced that the tragedy had inſpired him with theſe two ſenſations, and that this was the beautiful.

We went over into England together: the ſame piece, cloſely tranſlated, was acted there: it made all the ſpectators yawn. "Oh! ſaid he, the beautiful is not the ſame for the Engliſh as for the French." He concluded, after many reflections, that the beautiful is a very relative term, as that which is decent at Japan is indecent at Rome; and that which is the faſhion at Paris is not ſo at Pekin; and he ſpared himſelf the trouble of compoſing a long treatiſe on the beautiful.

CANNIBALS.

IT is too true that there have been cannibals; we have found them in America; they may, perhaps, be there ſtill; and the cyclops of old were not ſingular in feaſting on human fleſh. Juvenal relates, that among the Egyptians, that people, ſo wiſe, ſo renowned for their laws; that people ſo pious as to worſhip crocodiles and onions,—the Tentyrites ate one of their enemies who had fallen into their hands. This ſtory was not told on hearſay; the crime was committed almoſt in his ſight: he then was in Egypt, and at no great diſtance from Tentyra. He quotes, on this occaſion, the Gaſcons and the Saguntians, who formerly fed on the fleſh of their countrymen.

In 1725, four ſavages were brought from the Miſſiſſippi to Fontainbleau; I had the honour to converſe with them. One of them was a lady of that country, whom I aſked if ſhe had eaten any men: ſhe anſwered, very ingenuouſly, that ſhe had. As I ſeemed a little ſhocked, ſhe excuſed herſelf by ſaying, that it was better to eat a dead enemy, than to let him be devoured by beaſts, and that the conquerors deſerved to have the preference. In battles, or ſkirmiſhes, we kill our neighbours, and for a mean reward labour for the ſuſtenance of ravens and worms. There is the horror; there is the crime: what ſignifies, when we are dead, whether we are eaten by a ſoldier, or by a dog or a raven?

I have read in the anecdotes of the Engliſh hiſtory, in the time of Cromwell, that a tallow-chandler of Dublin ſold excellent candles made of the fat of Engliſhmen. Some time after one of her cuſtomers complained to her that her candles were not ſo good as uſual.—"Alas! ſaid ſhe, 'tis becauſe the Engliſh have failed us for this month paſt." I ſhould be glad to know which were moſt criminal, thoſe who murdered the Engliſh, or this woman, who made candles of their fuet.

ACCOUNT *of the* DEBATE *in the* PANTHEON, *on the* STOOL *of* REPENTANCE.

To the PUBLISHER *of the* WEEKLY MAGAZINE.

SIR,

'TIS ſeveral years ſince I ſent you a pretty full account of a debate in the *Pantheon*, at which I happened to be preſent during the race week 1775 [See Vol. xxix. P. 299.]. It is with pleaſure I obſerve that my example has ſince been followed by VERUS and others of your correſpondents. Altho' I am no great proficient in public ſpeaking myſelf, I am happy to hear of the ſucceſs of an inſtitution which tends ſo much to improve and encourage it in others. *Liberty* has always been, and, I hope, ever will be, the boaſt of free Britons; and nothing tends more to keep alive the generous flame, than that liberality of action, as well as of ſentiment, which youth cannot fail to acquire by accuſtoming themſelves to deliver their opinions publicly in ſocieties where *freedom of debate* is allowed. Without ſome ſuch acquiſitions from *practical elocution*, the beſt education is in a manner loſt—the beſt *theory* of moral or patriotic ſentiments are buried, or at leaſt are not of half the utility they might otherwiſe be to the public, as well as to the poſſeſſor, when a young man begins to appear in active life. I am told the *Robinhood Society* in London (of which your Edinburgh Pantheon is no deſpicable imitation) has done more to rear up orators to the Houſe of Commons than both the Univerſities. I am therefore happy to find *men of buſineſs* as well as *Philoſophers* employing their ſpare hours in an amuſement ſo inſtructive, as well as entertaining. The ſpeeches which have of late appeared in your uſeful Miſcellany do equal honour to the authors (however much their ſentiments differ), and to the ſociety they belong to.

Impreſſed with ſuch an opinion of the utility of the ſociety, you need not doubt I endeavour to attend it as often as I viſit your metropolis. Buſineſs leading me to town laſt Wedneſday, I ſpent a night longer in the city merely to have the pleaſure of hearing another debate in the Pantheon. Upon entering the chapel about half paſt eight, I found it pretty full of gentlemen viſitors, but was ſurpriſed to find ſo very few of the fair ſex, there not being above two dozen ladies preſent in all. The preſident, however, who was then in his introductory ſpeech, ſoon ſaved me the trouble of enquiring the cauſe, by giving out the queſtion, viz. *Is the Church of Scotland juſtifiable in uſing as a part of her diſcipline the Stool of Repentance?* Upon hearing it, I could not but approve the prudence of thoſe ladies who abſented, as I muſt own I was afraid ſomething might have been thrown out in the courſe of debate not quite fit for a female audience. Theſe ſuſpicions, however, I ſoon found to be ill-grounded; for, to the honour of the ſpeakers, there was not a ſingle expreſſion uſed the whole night which could offend the moſt delicate ear.

The firſt who ſpoke was a young divine, who ſat on the clerk's left hand. He argued with great propriety in defence of our church diſcipline from the licentiouſneſs of the times, which render it abſolutely neceſſary to impoſe ſome *preſent* reſtraint on the paſſions of thoſe upon whom the proſpect of futurity had no ſufficient awe, and concluded with his opinion, that the dread of the diſgraceful diſcipline of the ſtool of repentance is the beſt preſervative of female virtue. As I am told this gentleman correſponds with you under the ſignature of PHILOSOPHUS, I hope he will favour us with a copy of his ſpeech, which will be more acceptable to your readers than any abridgment I could attempt to give.

His elegant delivery could only be exceeded by that of the gentleman who roſe next on the Preſident's right hand, and who indeed excells moſt of the public ſpeakers I have heard, either in that or any other aſſembly, in point of rhetorical manner. He always ſhines moſt in the *pathetic*, and therefore wiſely adopted the popular ſide of the argument, which afforded him an excellent opportunity of exciting the ſympathy of his audience in favours of thoſe unhappy women who,

after being ſeduced from the paths of virtue, thro' fear of the Repentance Stool, have been driven to the deſperate act of murdering their own offspring. It would not be doing juſtice either to the matter or the manner of this ſpeech to attempt to give you the ſubſtance of it in my lan guid ſtile. In ſhort, Sir, you muſt get the whole of it from the ſpeaker himſelf, who, I am told, correſponds with you alſo under various ſignatures.

A young gentleman who ſat oppoſite to the door ſtood up next, and ſupported the *Cutty Stool* with great ſpirit and propriety. He obviated moſt of the arguments advanced by the laſt ſpeaker, made a very proper diſtinction between *accidental* and *efficient* cauſes, and ſhowed that the fatal effects, which ſometimes flowed from the ſtrict execution of church diſcipline, could no more be juſtly imputed to it, than the wars and commotions conſequent upon the reformation, could be charged upon genuine Chriſtianity. From the known practice of all civil courts in appointing different apartments for the judges and criminals, he juſtified the propriety of allotting a particular place in the church for eccleſiaſtical culprits:—quoted the apoſtle Paul's authority, that "thoſe who ſin ſhould be rebuked before all," which he ſaid had determined him to eſpouſe that ſide of the queſtion, when he had at firſt reſolved to ſpeak on the oppoſite ſide; and concluded with calling upon the reverend gentlemen preſent to ſupport a practice ſo plainly authoriſed by ſcripture.

He had no ſooner concluded than a young divine, who acted as clerk to the ſociety, roſe, and in a very maſterly manner refuted almoſt *every* argument he had advanced:—proved the Black Stool to be nothing but a Popiſh invention; inſiſted that the fear of it had been the ſole cauſe of many a child-murder, and that even where *that* was got over, and the diſcipline had been ſubmitted to, it was often attended with a repetition of the very crimes it was intended to prevent, as to public an exhibition tended to deprive a young girl of any remains of modeſty, and to left her an eaſy prey to further temptations. He concluded by expreſſing his approbation of that practice, which had now generally taken place in this and ſeveral other great towns, where perſons, liable to be ſubjected to this diſcipline, are excuſed, upon paying a ſum of money in proportion to their ſtations and circumſtances.

[*The Sequel of this Account in our next.*]

MEMOIR *of a Famous* PAINTER.

DAVID BEK, the famous painter, was born at Delft in the Netherlands. He ſtudied under the great Vandyk, and ſeveral other celebrated maſters; his politeneſs of behaviour, and ſkill in his profeſſion, acquired him high eſteem in almoſt all the courts of Europe. He was in great favour with Charles I. King of England, and taught the principles of drawing to his ſons, Charles and James. He was afterwards in the ſervice of the Kings of France and Denmark: he went next into the ſervice of Chriſtina Queen of Sweden, who eſteemed him at a high rate, gave him many rich preſents, and made him firſt gentleman of her bedchamber. She ſent him alſo to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings and princes; and her Majeſty afterwards preſented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from as many princes. His manner of painting was extremely free and quick, ſo that King Charles I. told him one day, "he believed he rode on horſeback when he painted." The painters of Rome gave him the title of the "Golden Scepter."—The following ſtory is related as having happened to Bek. When he was upon a journey in Germany, he was ſeized with a fit of illneſs, which weakened him to ſuch a degree, that every body thought him dead. He was accordingly undreſſed, and laid on ſome ſtraw in a room, where two of his ſervants were drinking a bottle together. One of them propoſed to the other to give a ſhare of their wine to the deceaſed, ſince it was what he had no averſion to when alive. They accordingly held the glaſs to his mouth; the ſmell thereof having put his ſpirits in motion, the ſuppoſed dead man ſipped ſome drops. The ſervant was greatly amazed, yet he ſtill held the glaſs to his mouth, and the ſick man again drank of the liquor. In this manner he came to himſelf by degrees, and lived ſome years after, till 1656, when he died at the Hague.

ACCOUNT *of a very extraordinary* MUSICIAN.

SIR,

AS you have favoured the public with a ſatisfactory account of Mr

Crotch [P. 165], I imagine the following relation of another extraordinary muſical genius will not be leſs acceptable to your readers.

Not long ſince I called on an intimate friend at Iſlington, who received me with great pleaſure, as he told me he expected a gentleman from London that afternoon, who was remarkable for his performances on the *violin* (an inſtrument he knew I was particularly fond of): he came in about five o'clock, and after ſome little time taken up in commonplace converſation, compliments and enquiries, my friend begged he would favour us with a tune or two on the violin; which he very obligingly complied with, but in a way and method I had never heard of before; for he accompanied it with his voice in ſo ſurpriſing a manner that any perſon at a little diſtance might have taken it for an organ, and ſeveral voices performing cathedral worſhip; after this, he changed his imitations to the different inſtruments in a concert, and I heard the *French horn*, *trumpet*, *kettle drum*, *baſſoon*, and *three diſtinct voices* with an organ accompaniment, ſo natural, that I cannot but think the fineſt muſical judges might have been deceived: he played ſeveral parts of *Handel's Te deum* and the *Hallelujah chorus* in a pleaſing and aſtoniſhing way indeed. His being a gentleman of fortune in private life, I find is the reaſon the public have not been, nor are likely to be favoured with his performances; though I am told Mr Stanley, the organiſt, has heard and admired him, and he has performed at Lord Coventry's to ſeveral of the nobility. Perſons fond of novelty and muſic I am certain would be much entertained if they could but hear him; and I was told he often plays on two violins at once. Mr *Crotch*, young *Weſley*, and this gentleman, may with no ſmall propriety be eſteemed the three muſical wonders of the age. I am, Sir, Yours, &c.

A Lover of Muſic.

ALLEGORICAL DESCRIPTION *of the preſent State of* GREAT BRITAIN.—*In a Letter from a Patriot in Town to his Friend in the Country.*

——MRS BRITAIN continues in a very low, lingering, languiſhing condition. Her pulſe, indeed, ſometimes beats high, but the ſtrongeſt efforts which ſhe makes to keep up her importance ſeems to ariſe from a ſudden flow of animal ſpirits, and, like the ſpaſms of a convulſion, are to be conſidered as injurious to the machine which is agitated by them. The diſorder in her *bowels*, with which ſhe has been for ſome years afflicted, gains ground; but ſhe is moſt alarmed at the *inflamed* ſtate of her *extreme parts*; and indeed they have ſo unpromiſing an aſpect, that it is doubtful whether all the cooling medicines preſcribed by her ableſt phyſicians will be able to prevent *Amputations*. The good old Lady exhibits the moſt ſtriking ſymptoms of an inward decay, and is evidently haſtening to her diſſolution, though the preciſe moment cannot be aſcertained. Towards the end of the laſt century, her *conſtitution* had been ſo much debilitated by ſevere ſhocks of various kinds (and particularly injured by that dreadful diſtemper the *King's Evil*), that if there had not been a miraculous *revolution* in her favour, ſhe could not have ſurvived them. Favourable, however, as that *revolution* was, many diſorders, which could not have been foreſeen by her friends, have originated from it; and by thoſe diſorders ſhe is now ſo much weakened, that the chances for a *recovery* are very much againſt her. With a broken *conſtitution* and a bad habit of body, ſhe muſt never expect to do what ſhe *has* done. My ſentiments concerning her recovery are every hour more and more confirmed, when I think of the frequent application which has been made of the *lancet*: for though phlebotomy may be highly ſerviceable in certain circumſtances, the ſtouteſt patient in Chriſtendom, may like a devoted pig, be blooded to death.

ONE REASON *for keeping the preſent Miniſtry in Office.—An Election Anecdote.*

A CANDIDATE, a known Courtier, applied to a Yeoman of a certain county for his vote, promiſing to exert his influence to turn out the Miniſtry, and procure a freſh ſet. "Then I wont vote for you." "Why not? I thought you was a friend to your country."—"So I am, and for that reaſon I am not for a change in the Miniſtry—I know how it is by buying in my hogs: When I buy them in lean, they eat the devil and all; but when they are half fat, the keeping them is not near ſo expenſive. So that I am for keeping the preſent ſet, as they will devour much leſs than a new one."

For the WEEKLY MAGAZINE.

The following very curious Deed (which is copied literally) was given in a few days ago to the Town Clerk's office at Edinburgh, to be recorded as a Probative Writ in the Borough Court Books.

BE it kend till all men be yir prnt lres, us ye Pvost Bailleis Consile and Commnte of ye burgh of Edynburgh to be hundyn and sikerly oblist to Williame of Prestoune of Gourton, son and aire to umquhile Williame of Prestoune of Gourton, ande to ye freendis and surname of yaim, yat, foralsmekle as Williame of Prestoune ye fadir, quham God assoilsie, made diligent labour and grete menis be a hie and michty prince, ye king of France, and mony uyer lordis of France, for the gettyn of ye arme bane of Sant Gele, ye quhilk bane he frely left to oure moyr kirk of Sant Gele of Edynburgh, withoutyn ony codition makyn. We consiliand ye grete labouris ande costis yat he made for ye gettyn yrof, we pmit, as said is, yat within sex or seven zire, in al ye possible and gudely haste we may, yat we sal big ane Ile furth fra our lady Ile quhare ye said Williame lyes in ye said ile, to be begunyn within a zere. In ye quhilk ile yere sal be made a brase for his crest in boset work, and abone ye brase a plate of bas with a writt specifiand ye bringing of yat relik be him in Scotland, with his armis, and his armis to be put in hewyn work in uyr thre partis of ye ile. Alswa ane alter to be made in ye said ile, with buke ande chalice of silver, and al uyr grath belongand yrto. Alswa, yat we sal assigne chapellanis of quhilum Sir Williame of Preston to sing at yat alter fra yat tyme furth; ande gif ony uyr freindis lykys to sett ony ma chapellanis yai sal be thankfully ressavit to singne at yat alter. Itm. Yat alsoft as ye said rylik beis barne in ye zere, yat ye surname and nerrest of blude to ye said Williame sal bere ye said rillyk before al uyrir. Alswa, yat fra ye dede of ye said Williame fadir, yr sal be fundyn a chapellane for ye terms of five zeres to sing for him. Itm. We pmit yat yare sal be an obit zerely done for him sic as asseris ye tyme of ye zere of his decesse. In witnes of ye quhilk thingis, we have set to our comon sele, at Edynburgh the xi day of ye moneth of Januare, ye zere of oure Lorde a thousande four hundreth fifty-four yeris.

The following STORY *used to be told by that illustrious Prince, King* GEORGE I. *at his time of relaxation from Business, and unbending from regal concerns.*

ABOUT the year 1615, there was a nobleman in Germany, whose daughter was courted by young Lord ——. When he had made such progress in this affair as is usual by the interposition of friends, the old Lord had a conference with him, asking him how he intended, if he married his daughter, to maintain her? He answered, equal to her quality. To which the father replied, that was no answer to his question; he desired again to know, what he had to maintain her with? To which the young Lord then answered, he hoped that was no question, for his inheritance was as public as his name. The old Lord owned his possessions to be great, but still asked if he had nothing more secure than *land* wherewith to maintain his daughter? The question was strange, but ended in this, that the father of the young lady gave his positive resolve never to marry his daughter, though his heir, and who would have such great estates, but to a man who had a MANUAL TRADE, by which he might subsist if drove from his own country. The young Lord was master of none at present; but, rather than lose his mistress, he requested only a year's time, in which he promised to acquire one; in order to which he got a basket-maker, the most ingenious he could meet with, and in six months became master of his trade of basket-making, with greater improvements than even his teacher himself; and as a proof of his ingenuity, and extraordinary proficiency in so short a time, he brought to his young lady a piece of workmanship of his own performance, being a white twig basket, which, for many years after, became a general fashion among the ladies, by the name of *dressing baskets*, brought hither to England from Germany and Holland. To complete the singularity of this relation, it happened some years after this nobleman's marriage, that he and his father-in-law, sharing the misfortunes of the wars of the Palatinate, were drove naked out of their estates; and in Holland, for some years, did this young Lord maintain both his father-in-law and his own family, by making baskets of white twigs, to such an unparalleled excellency as none could

attain; and it is from this young German Lord the Hollanders derive thoſe curioſities of twig-work, that are ſtill made in the United Provinces.

The POLITICAL RAREE-SHOW.

A CORRESPONDENT paſſing through the Strand t'other day, obſerved a man, by his accent a German, exhibiting a halfpenny ſhow to the children. There was ſomething ſo whimſical in the contents of the ſhow, that our correſpondent could not help liſtening to the man; he has brought off as much of the exhibition as his memory would contain; and has endeavoured to reduce it to Engliſh, from the jargon in which it was delivered.

—"There you ſee the two trials at Portſmouth, every body at fault, and nobody to blame—There you ſee the General in America doing nothing; and there you ſee him in the Houſe of Commons, proving that he has done every thing—There you ſee the Duke of Richmond turned Linen-draper; and there you ſee his journeyman, Capt. Baillie—There you ſee Jemmy Twitcher, Overſeer of the poor of Greenwich—There you ſee the French going to Jerſey to drink tea; and there you ſee the Jerſeymen treating them with the gunpowder tea—There you ſee the notorious gambler abuſing the national gamblers, and there you ſee him all night at the gaming-table—There you ſee Mr Burke with his baſket of flowers of oratory; and there you ſee Rockingham and Shelburne with the flour to make the pudding—There you ſee the Breſt fleet in the Channel, and there you ſee Admiral Arbuthnot at Torbay—There you ſee the Preſbyterians in Scotland pulling down the Papiſts houſes, and there you ſee the Papiſts of England laughing at the Proteſtants—There you ſee the Iriſh reſolving not to trade with England, and there you ſee the Engliſh making laws to encourage the Iriſh trade—There you ſee the grand Cuſtom-houſe, and all the clerks very buſy in calculating what they ſhall have for dinner; and there you ſee Lord Boreas deviſing how he ſhall tax their dinners before they are dreſſed—There you ſee the Thirteen Provinces, and there you ſee the Thirteen Children—There you * * * * *

CÆTERA DESUNT."

ANSWERS *by* J. G. *to* W. G.'s *Queſtion.* [P. 226.]

THE private banker, in the *firſt* place, makes clearly 5 l. per cent. by *common* and *lawful* intereſt—*Inde*, - £. 5 0 0

In the *ſecond* place, he by the *manœuvre* of a banker, makes 5 s. per cent. on charging intereſt on the *diſcount he receives*—*Inde*, - 0 5 0

And in the *third* and *laſt* place, he has for 45 days (including 3 days of grace) 10 s. per cent. commiſſion, which in a year comes to - 4 1 1¼

£. 9 6 1¼

So that upon the whole, he lends out his money exactly at the rate of L. 9 6 1¼ per cent. per annum.

Another Anſwer by A. G.

SUPPOSE a perſon diſcounts a bill for 100 l. at ſix weeks date with a private banker, at 5 per cent. intereſt, and ½ per cent. commiſſion: The ſum he will receive is 98 l. 17 s. 8¼ d.—Now the intereſt per cent. is diſcovered by the following ſtating, viz.

As L. 98 : 17 : 8¼ is to 12 s. 2 d. at 5 per cent.——ſo is L. 98 : 17 : 8¼ to L. 1 : 2 : 3¾ d. at L. 9 : 3 : 1¾ d. per cent.

PROOF.—As L. 5 per cent. is to 12 s. 2 d. ſo is L. 9 : 3 : 1¾ d. per cent. to L. 1 : 2 : 3¾ d.

Tokos's *two Queries* [p. 249.] *anſwered by* G. F.

1. Let X repreſent the hour-hand, and 12 X the minute-hand, and the equation will ſtand thus:

X = 12 X — 60 = 5 5-11th Minutes after one o'clock.

2. Put X for the days he wrought, and the working days in a year, viz. 313 — X for the days he was idle. Then 17 X = 3756 — 12X, and X = 129 15 29th, the number of days he wrought.

POETRY.

For the WEEKLY MAGAZINE.

EPISTLE *from* HORATIO *to* LOTHARIO.

ARGUMENT.

LOTHARIO, having seduced the daughter of Acasto, to avoid a marriage, goes to his travels.—Acasto having discovered the ruin of his child, abandons her;—she flies to Horatio, Lothario's uncle, who entertains her;—she is there delivered of a son, of which Horatio writes him an account, and advises him to return and marry Lavinia.

FROM clime to clime, whilst you, Lothario, rove,
Unmindful of the plaints of injur'd love;
Whether with sons of mirth you chace the bowl,
Or plung'd in guilt's embraces stain your soul:
Pursuing gilded pleasures, fleeting joys,
Grasping at happiness, at empty toys,
Snatch a few moments from your jovial hours,
And lift her hapless fate you once call'd your's.
Whilst you with Bacchus noisy vigils keep,
Far from Lavinia's eyes flies balmy sleep:
In tears more bright than Maia's virgin dew
She spends the lonely night, and sighs for you.
When you, Lothario, left white Albion's shore,
Lavinia's hands her auburn tresses tore:
On false Lothario call'd, and beat her breast,
Till weary nature sunk her into rest:
Lavinia, bright as Phœbus' orient beams,
Once shone the pride and boast of **** dames:
Seraphic modesty mantled on her cheek,
And smiling Cupids wanton'd on her neck,
Her azure eyes shone bright, beyond compare;
In glossy ringlets wav'd her auburn hair:
Innocence scatter'd roses on her bed,
And sweet content flew smiling o'er her head.
Such was Lavinia!—Such she'd still have been,
Had she the false Lothario never seen.
'Twas you her virgin innocence betray'd,
Then left to misery th' unwary maid.
Acasto having learnt your guilty flame,
With angry eyes reproach'd the weeping dame:
"O fatal stain to old Acasto's line!
Which thro' long ages did unsullied shine;
O thou, in whom so much Acasto joy'd,
Think, think, what scenes of bliss thou hast destroy'd!
E'er since your much lov'd mother wing'd her flight
Thro' airy regions to the realms of light;
His bursting heart no other comfort knew,
But how to hoard up happiness for you.
From honour's paths why hast thou basely stray'd!
Would thou hadst rather in thy grave been laid!
Oh! that these eyes had seen thee there mourn'd,
E'er for thy ruin'd fame they thus had mourn'd!
May heaven's red thunder strike the villain dead
Who caus'd these furrows on this aged head!
But henceforth shun these doors.—No more appear (here."
Beneath this roof.—Thou can'st not enter
So to Lavinia did her father speak,
While tears of anguish bath'd his furrow'd cheek.
Friendless, and from her native home exil'd,
Before Horatio kneel'd Acasto's child;
Implor'd a calm retreat, t' indulge her grief;
Nor was the lovely nymph deny'd relief:
I to my breast her throbbing bosom press'd,
And strove to soothe her troubl'd soul to rest.
'Gainst soft impressions is your heart so steel'd,
As to such suffering beauty not to yield!
Lavinia courts you now with doubl'd charms.
A smiling infant calls you to her arms;
A young Lothario, as his mother fair,
Asks from you now a father's tender care,
Intreats you to redeem his mother's fame,
And save from infamy his rising name.
Dispell the gloomy mists that cloud your eyes,
And taste true bliss in Hymen's silken ties.
The libertine exults in brutal lust,
And over innocence his triumph boast;
Glories in tancied freedom's silken rein,
And throws contempt upon the marriage chain.
On death-bed thrown, and rack'd with pale disease,
His guilty soul can find no place of ease.
Impartial conscience now commands to rise
In dread array, before his fear-struck eyes,
The air-drawn forms of many a ruin'd maid,
Whom his infernal lust to shame betray'd;
(Betray'd by him!—exil'd their native home!
Forc'd for support, like birds of prey, to roam
The midnight round, 'till worn with lewd debauch,
In some dark hovel *dies* th' unpity'd wretch!)
With squalid looks, and haggard eyes they glare,
And hollow in his wounded ear,—*Despair!*
Thus friendless, hopeless, torn with keen remorse,
The gay seducer sinks, a loathsome corse.
Not such his exit, who with steady pace
In virtue's course has run his mortal race.
He, when life's busy scenes have ceas'd to please,
Retires to pass his latter days with ease;
Amidst a prattling race of sprightly boys (cloys.
And blooming girls,—tastes bliss that never
Clasp'd in th' embrace of an endearing wife,
Enjoys relief from all the ills of life;
Love, that in youth burnt with so pure a flame,
With age glides smoothly into friendship's name.
With friends encircled, spends the cheerful night,
And every morning wakes to new delight.
Thus crown'd with virtue's never-fading bays
Like Phœbus bright, he darts his ev'ning rays;
With gentle pace, he seeks the destin'd goal,
And to the Prince of peace resigns his spotless soul
As nature weeps the sun, in chrystal dew;
So tears of friendship bathes his church-yard yew.

Reflect, *Lothario!* on his happy ſtate;
And learn, that to be good is to be great.
Return and cheer Lavinia's drooping ſoul,
And hence your days in happineſs ſhall roll;
In draughts of love your former follies drown;
And ſweet content your future years ſhall crown.

M. R.

EPILOGUE *to the* DOUBLE DECEPTION, *a new Comedy by Miſs* Richardſon†. *Performed at Drury-Lane Theatre on the 27th of April.*

OUR Bard, 'midſt doubts and fears---and ſtrange diſmay,
Sends me to learn your verdict on the play.
Which way ſoe'er *your* judgment may incline,
I hope at leaſt---you'll firſt attend to *mine:*
Let *me* ſome ill-drawn characters review,
Plot, fable, and the reſt I leave to you.
Sir Harry firſt---ſo monſtrouſly abſurd,
I can't defend the piece upon my word.
The Comic Muſe, with Nature ne'er at ſtrife,
Should hold the mirror up to *real* life,
Not raiſe an airy phantom of her own,
And then preſume to tell us---'tis the *ton.*
To-night, what man of faſhion in this place
Cou'd in Sir Harry's glaſs one feature trace?
Is it not granted---that our Engliſh youth,
(omit with the love of ſcience and fair truth)
Like bees---from ev'ry foreign flow'r derive
Large ſtores of honey for their native hive?
Some travell'd fops *laſt* age might rear their heads,
But *now* they're ſcarce as wit at maſquerades,
And d any modern widows ſee *their* faces
In Lady Varniſh's affected graces?——
Our ladies lead ſuch exemplary lives,
Maidens and widows are *diſcreet---as wives:*
For *prudence* now---a difference ſcarce is ſeen
In either ſex, 'twixt fifty and fifteen,
The next—but here my ſpleen ſhall be confin'd,
A woman—to a woman *ſhou'd* be kind;
And ſure I can't be cenſur'd for ill-nature,
To take Sir Harry---that provoking creature;
Forgive his double-dealing and grimace,
Slip'd on and off, like a looſe morning dreſs,
Which as it ſeems to fit ſo well---who knows
But he'll prefer to all his other cloaths?
Of various blanks which in life's lottery fall,
The coxcomb huſband is the worſt of all——
Conceited, fickle, pert, and vain, and cool.——
Wife favour'd much, if thought not *quite* a fool.
"You little prattle, to be ſure---my dear,
Might not *diſguſt* a leſs diſcerning ear;
To mine it is as horrid, dull, and ſtupid,
As love-ſick poets when they talk of Cupid:
And child, 'till *your's* has loſt ſome grains of lead,
I muſt prefer my *cauſe's generaleſt head.*"
I flame at this---his coldneſs fans the fire,
For paſſion ridicul'd ſtill riſes higher.---
But fancy deepens all her ſhades *too* much,
Suppoſe I aim at *one enlivening* touch,
Perhaps Sir Harry---to compoſe our quarrel,
Might kiſs——my lap-dog——or careſs my ſquirrel.

To the audience.

But to be ſerious——it is your advice
Muſt rule my conduct in a caſe ſo nice.
I'll wed him, if my guardians here approve,
Without one thought of his declining love.
Think how your frowns wou'd diſconcert our plans,
Nor let your voices then *forbid the banns.*

† *This Epilogue was written under the united diſadvantage of a ſevere illneſs, and a very ſmall portion of time, and given to the Public by the Author as a mere apology for an Epilogue.*

ON GOOD BREEDING.

WHAT then is breeding, which, alas! in vain
So many boaſt of, yet ſo few attain?
The courtier's pride, and oft the fool's pretence.
Tho' one wants judgment, and the other ſenſe.
Is it in ſong, or dancing, to excell?
To know ſo little, and yet dreſs ſo well!
The ſoft, the flowing ſtep, the gentle look,
The viſage, often, for the heart miſtook?
The flattering promiſe, or proteſting vow,
The eaſy movement, or the courting bow?—
'Tis at all times, in ev'ry place to know,
What to ourſelves, to others what we owe!
Nature improv'd by wiſdom, not by art,
The mind well poliſh'd, and the tutor'd heart!
Sprung from humanity,—averſe to pride;
Good ſenſe its ſire, good nature ſtill its guide!
Nor groveling, nor ſublime, well pleas'd to ſhow
Our carriage not too lofty, nor too low:
Inſpir'd by pity! ever to abſtain
From words, and acts, that give our friends a pain;
The merits we could boaſt, content to ſlight,
And thoſe who want 'em may appear more bright.

A favour'te SONG *ſung this Seaſon at* Vauxhall, *by Mrs* Weiſchell. *Set to Muſic by Mr* Heron.

HITHER, Phœbus, turn thine eyes,
No longer hide the day;
Give light and glory to the ſkies,
And blooming youth to May.

Spring implores thy gentle aid,
To riſe in liv'ry gay;
While no rude blaſt ſhall pierce the glade,
Or cool the breeze of May.

Flora too invokes the pow'r
Of thy reviving ray;
To ſcatter roſes ev'ry hour,
And ſcent the breath of May.

Come and give to Nature grace;
To beauty quick convey
That lovely excellence of face,
That bluſh which charms in May.

THE REVIEW.

The HISTORY *of* EDINBURGH: *By* HUGO ARNOT, *Eſq;* [P. 260.]

THE author gives a ſhort narrative of the ſtatutes which were paſſed in conſequence of the rebellion 1745, chiefly relative to the Highlanders; and he indulges a few excellent reflections on that event:

"THE court ſeem to have entertained a jealouſy of the unſurmountable averſion of the Highlanders to the eſtabliſhed government, and thence to have embraced a reſolution to cruſh their ſpirit, and exterminate their power. Beſides the conſiderable eſtates in the Highlands which were forfeited, and annexed to the crown, important laws were eſtabliſhed, which entirely altered the civil conſtitution of the country. Not only the nobility, but the chieftains and proprietors of ancient eſtates, poſſeſſed a juriſdiction over their vaſſals, and all within their territories, in cauſes both civil and criminal. Theſe eſtates were called *Baronies*; and, in thoſe of conſiderable note, the royal charter erecting and veſting them generally extended the criminal juriſdiction to the power over life. By the feudal law, the vaſſals were obliged to follow their Lords into the field. By the clanſhips which prevailed in the Highlands, theſe vaſſals were, for the moſt part, of the ſame name and blood with their Lord; *their names* perpetuating the memory of their deſcent, and exciting the moſt paſſionate attachment to their chief. Thus a fabric was reared of the moſt ſolid and and dangerous ariſtocracy. The barons, by their poſſeſſions, could indulge themſelves in a hoſpitality which was extremely acceptable to their vaſſals. By clanſhip, they were the object of their vaſſals' affection. Their powerful juriſdiction, joined to their diſtinguiſhing rank, impreſſed their dependants with reverential awe; and the feudal tenures and cuſtoms required them to follow the ſtandard of their Lord.

"A ſyſtem ſuch as this was adverſe to civilization of manners, and inconſiſtent with a regular ſubmiſſion to the eſtabliſhed government. Cromwell, whoſe extenſive views and profound judgment ſwayed with harmony and glory an empire of which he was the uſurper; an empire whoſe legal monarchs, when miſled by diſtracted and pernicious counſels, have ſometimes let drop from the pinnacle of glory to the brink of deſtruction, —perceived the incompatibility of this ſyſtem with a regular government, and aboliſhed it. It was replaced at the reſtoration; and one of the fortunate circumſtances which flowed from the ſuppreſſion of the late rebellion was the obvious political neceſſity of aboliſhing the *heritable juriſdictions*. Accordingly, (except the office of Lord High Conſtable), they were all aboliſhed; and the ſubjects, inſtead of reſorting to the courts of their reſpective ſuperiors, were obliged to ſue for juſtice before the inferior judges appointed by the King. The Lords of Juſticiary were at the ſame time appointed to hold, twice in the year, circuit-courts through the different quarters of the kingdom, for taking cognizance of the deeper treſpaſſes againſt the criminal juriſprudence.

"But on that ſtatute is exhauſted all the applauſe we can beſtow upon the meaſures of government, after the extinction of the late rebelſion. Had the nation been ſubjected to a foreign yoke, it is difficult to conceive that more rigorous laws could have been impoſed upon the vanquiſhed people, than the other ſtatutes enacted upon this occaſion. Theſe chiefly reſpected arms, dreſs, and religion.

"An act which had been paſſed in the reign of George I. diſarming all the northern counties, an act which breathed a jealouſy that could not fail to irritate the objects of ſuſpicion, was renewed with additional ſeverities. No perſon was allowed to bear, or have arms in his poſſeſſion, unleſs he was poſſeſſed of a freehold qualification, entitling him to be elected into Parliament. It was provided, that even ſuch qualified perſons ſhould not be allowed to keep more than two muſkets, two pair of piſtols, and two ſwords. Perſons having warrant from the King, or the Lord Lieutenants of the diſarmed counties, were authoriſed, in their ſearch for arms, to enter houſes by night or by day, and in caſe of oppoſition, were indemnified for any ſlaughter they ſhould commit upon the occaſion.

"The ſtatute even deſcended to the article of dreſs. From a peruſal of this act, one would be led to conclude, that

the government trembled at the figure of tartan, or ſhape of a philibeg. The garb which the Caledonians had worn from the earlieſt ages of their nation; the garb to which they were attached by the affection which is natural towards the peculiarities of one's native country, and for the objects to which one has been habituated from his earlieſt years, was prohibited, both as to *ſtuff and ſhape*, and, of courſe, a ſtop put to almoſt the only ſpecies of manufacture in the country. To wear a philibeg, of any ſort, or a coat, or great coat, made of tartan, ſubjected the wearer, whether *man or boy, upon being convicted by the oath of one witneſs, before any juſtice of peace, to impriſonment, without bail, for ſix months. But, for the ſecond offence, to baniſhment, for ſeven years, to any of the foreign plantations.*

"By the ſame ſtatute it was provided, that no perſon ſhould teach *Engliſh, Latin*, or any part of literature, in private ſchools, or as chaplain or tutor in any family, unleſs, in the firſt caſe, he had entered the ſituation and deſcription of his ſchool in a public regiſter, and, in both caſes, had taken the oaths to government. In either caſe, the ſchoolmaſter, or chaplain, as well as the parents of the children ſo put to ſchool, were ſubjected to rigorous penalties.

"In all the counties beyond the Tay, a vaſt majority of the nobility and gentry were of the epiſcopal, or popiſh perſuaſions; and many among the commonality adhered to one or other of theſe religions. Even the county of Fife, which, in the reign of Charles II. and of his brother, was deemed fanatic, a great majority of the gentry were of the epiſcopal communion.

"As for popery, the laws which were enacted againſt it, at the reformation, were, from time to time, renewed with increaſing rigour, (though perhaps dictated by political neceſſity), till they arrived at a moſt ſanguinary pitch of perſecution. Thoſe who celebrated, or heard maſs, were ſubjected to a capital puniſhment. Not to diſclaim popery upon oath, ſubjected the recuſant to baniſhment. A premium was appointed by law for informers; and papiſts were declared incapable of ſucceeding to, or purchaſing any heritable property whatever.

"By another law, the exerciſe of the epiſcopal religion was, in effect, debarred from all who entertained, in their breaſt a favourable notion of the right of ſucceſſion in the Houſe of Stuart. For, to prohibit a religion abſolutely, and to make a ſolemn profeſſion of certain political tenets an indiſpenſible requiſite to the exerciſe of it, are, to all thoſe who do not acknowledge theſe political tenets, in effect, preciſely the ſame. Previous to the rebellion in 1745, epiſcopal meeting-houſes were tolerated. Thoſe who frequented them were not harraſſed with the impoſitions of oaths, or otherwiſe; and ſo little were they obnoxious, that there are inſtances, in certain of the northern boroughs, of the Magiſtrates having gone to them diſtinguiſhed with the enſigns of office. An act was paſſed, commanding all epiſcopal clergymen, at every time they celebrated worſhip before more than five people, to pray for the King and royal family by name, as directed in the liturgy. Tranſgreſſion againſt this ſtatute ſubjected the clergyman, for the firſt offence, to impriſonment for ſix months; for the ſecond, to baniſhment during life to America. The hearers, beſides being diſqualified from voting in the election of parliamentary repreſentatives, were, for the firſt offence, ſubjected to a penalty of five pounds; but, for the ſecond, to impriſonment for ſix months. This was an exertion of tyranny over the mind which even Charles II. did not preſcribe to the covenanters. Many clergymen were accordingly thrown into jail. Indeed, upon the firſt extinction of the rebellion, legal ſeverities againſt nonjuring epiſcopals were quite unneceſſary, the ſoldiery and the mob burning their meeting-houſes, and thoſe of the papiſts; and harraſſing the epiſcopal clergymen ſo ſeverely, that none of them durſt live in their own houſes for a twelvemonth after the rebellion. Even ſo late as the year 1755, an epiſcopal clergyman was proſecuted at the inſtance of the Lord Advocate upon this ſtatute, and upon an act of Charles II. againſt clandeſtine marriages, and baniſhed for life.

* * * * * * * *

"This rebellion, however, was in many reſpects fortunate for Scotland. It annihilated the conteſt for the throne, urged between the poſſeſſor, inveſted by the authority of Parliament, and the houſe Stuart, claiming in virtue of hereditary right. Beſides the happy effects which behoved to flow from the abolition of heritable juriſdictions, the erecting of forti-

fications in the Highlands, with the garrisons which it behoved neceſſarily to be reſiding in, or marching through the country, would gradually diminiſh that antipathy which is conceived againſt every people but themſelves, ſo common to thoſe who have little intercourſe with ſtrangers. As the government has hardly ever drawn any rent from the eſtates which were forfeited, and annexed to the crown, but generally ordered the produce of theſe lands to be applied to the cultivation of the eſtates, agriculture is improved. But the progreſs in this article is by no means ſuitable to the expence of government, whoſe good intentions are in a great meaſure fruſtrated by the ſhameful jobbing and peculation of the factors upon the annexed eſtates. The money alſo which came down to pay the royal army, and the French gold which was ſent over for the uſe of the Pretender, occaſioned a conſiderable influx of wealth into the country.

"But the time was drawing nigh, when government was to drop her jealous and barbarous policy; when ſhe was no longer to betray a ſuſpicious dread of her own ſons. The Earl of Chatham aroſe, and with him the glory of Britain. He ſtepped forth with a generous confidence, and courted the affections and ſervices of a people, who, ſince the revolution, had uniformly been neglected or oppreſſed. He wiſhed to convert the deadly foe which rankled in the boſom, into one of the moſt active and vital ſupports of the conſtitution. The event juſtified his admirable policy. In the plains of Germany, and wilds of America, the hardy mountaineers, led on by the ſons of thoſe gallant perſons who periſhed in England by the hands of the executioner, have teſtified, by a fortitude of mind correſpondent to the vigour of their conſtitution, that, either in foreign wars, or civil diſſentions, the ſons of the North are as good ſoldiers and loyal ſubjects as any in the Britiſh empire."

[*To be continued.*]

SCOTS ANTICIPATION; *or, a Summary of a Debate in the G——l A——y of the C——h of S——d, upon an Overture tranſmitted by the P——l S——d of G——w and A—r relating to Popery.* [P. 258.]

WE ſhall conclude our Extracts from this publication with the Speeches of two of the principal Speakers, which alſo conclude the ſuppoſed debate.

The Rev. Dr J——S G——S of G——w.

"IT gives me no ſmall pain, Mod—r, to think that we ſhould have differed ſo widely in our ſentiments upon this ſubject. I have the charity to think, that the object which we aim at is the ſame, even the good and advantage of our national church. It is therefore a pity that we ſhould not agree about the means.

"When the motion was made about this affair laſt Aſſ——ly, nobody would have thought that it was to be followed with ſo ſerious conſequences. The part I took in that buſineſs was ſuggeſted to me by principle, not by a deſire of oſtentation. I ſought not popular applauſe thereby. Popular favour has ſometimes followed ſome parts of my conduct, as it has done in the preſent caſe; but it was never the object of my ſerious ſtudy to acquire it. I am very well pleaſed when the people approve of what I have done, when, at the ſame time, I can approve of it myſelf. And I have ſeen no reaſon to condemn my own conduct hitherto in this buſineſs, knowing the motives that I have acted from to be pure and diſintereſted.

"I think, Mod——r, notwithſtanding all I have heard or ſeen, that we of this church would be wrong to remit aught of our watchfulneſs and diligence againſt this common enemy Popery. We have, indeed, had aſſurances given us, by good authority, I ſhall hope, that this bill ſhall not be brought in. But theſe aſſurances extend, ſo far as I am able to judge, only to the preſent ſeſſion of parliament. Even although they ſhould comprehend the whole duration of the preſent parliament, yet the preſent parliament cannot promiſe us any ſecurity againſt what may be the ſchemes and deſigns of a following parliament in this matter. Add to all this, Mod——r, the too good reaſon we have to think, that the Papiſts themſelves are very much in earneſt to get the indulgence that was propoſed; and you cannot but ſee the neceſſity of taking the ſtrongeſt conſtitutional meaſures to counteract their projects. We have to do with a watchful enemy, who will be ever ready to ſeize the leaſt opportunity given them. We cannot, therefore, be too careful and vigilant; for we have now no

reaſon to doubt but they have this meaſure very much at heart.

" But there are ſtronger reaſons ſtill for our being greatly on our guard againſt them. It is much to be feared that their numbers are not upon the decline, but upon the increaſe. It cannot, at leaſt, be denied, that every appearance in this land is in their favour. This will be allowed, when we conſider the ignorance of the lower ranks among us, the luxury and diſſipation of the higher, and the lamentable wickedneſs and folly of almoſt all orders. Popery muſt thrive amongſt us, like a rank and noxious weed, when it finds a ſoil thus prepared to receive it. It is much to be feared that ſuch is the grievous indifference of many of our great ones at preſent, about the concerns of their ſoul, that they care not what religious profeſſion they belong to. They will be therefore moſt ready to connect themſelves with the one which allows them the moſt unbounded and uninterrupted indulgence in their favourite vices. Popery, accordingly, will be a religion altogether to their mind.

" To all this we may add, the great influence the Papiſts formerly enjoyed in this country, as a reaſon why they ſhould be very deſirous to reſume it. No where, perhaps, was the power of the Roman See ſo great, or her influence or poſſeſſions ſo extenſive. A remembrance of theſe things, and a hope that matters may yet be replaced upon the old footing, will make them doubly induſtrious to bring about the deſired revolution. Conſider, alſo, that their numbers are not, as has been repreſented, a mere handful. There were upwards of 16,000 ſeveral years ago. We may ſuppoſe that that number is now doubled, when we take into the account ſuch as reſide in thoſe parts of Scotland where no eſtimate was made of their numbers. This is an alarming conſideration, when we reflect how earneſt and zealous they are, even unto blood, in promoting what they blindly conſider as the cauſe of truth.

" But, Mod——r, what ought greatly to add to our alarm is, the reflection upon the power and influence which they ſeem to have. They obtained a hearing in the Houſe of Commons, and found ſome members to eſpouſe their intereſts, at a time when the indignation of this country ran ſo high againſt them, that one would have expected they would have been aſhamed to appear, or to be known for what they were. I am far, very far, indeed, Sir, from juſtifying the proceedings of the people here and elſewhere againſt them, when they amounted to acts of violence. There was in this great cauſe of humility and ſorrow, to all true lovers of peace and good order. All who know the particulars will allow, that I did what lay in my power to afford ſupport and protection to thoſe in the place where I live, that were ſo unhappy as to fall under the diſpleaſure of the people, on account of their religious profeſſion. I thereby ſhewed, as I hope we are all ready to ſhew, that it was not the perſons, but the principles, againſt which my zeal was directed.—Now, had they not been confident, I ſay, that their influence was conſiderable, they would not, for a while at leaſt have ventured to ſpeak of what had paſſed. Have we not then, on all theſe accounts, good cauſe to unite our hearts and hands in every legal and conſtitutional meaſure againſt them?

" Of this kind appears to be the committee propoſed. It is a ſoft and gentle meaſure; and therefore it has my hearty approbation. I approve it the more, as I hope it will be a mean, under Providence, of calming the minds of the people. For I am verily perſuaded, that the chief reaſon of the intemperate zeal which they have ſhewn is, becauſe they have not ſeen their min——rs take that open and active part which they expected they would have done. I would fain flatter myſelf, notwithſtanding what we have juſt heard, that this meaſure will be effectual. For I cannot think ſo ill of a Br——ſh H—ſe of Co———ns, as to ſuppoſe that they will pay no regard to the remonſtrances of a Co———ee appointed by the G———l Aſſ——y of this Ch——h, in a matter reſpecting religion. Will they not rather conſider it as ſpeaking the ſentiments of the whole clergy and people of Scotland; and that, too, more plainly and emphatically than the oppoſition of one, or a few, or, perhaps, the whole of the Scots members? For theſe reaſons, Mod——r, it would give me great pleaſure to ſee this Aſſembly go unanimouſly into the meaſure, as neceſſary and expedient, in the preſent ſituation of affairs.

" Neither can we, Sir, by a fair and legal oppoſition, be conſidered as doing any thing harſh towards thoſe of the Roman Catholic perſuaſion. We are not wan-

ting to deprive them of any of thoſe privileges which they have hitherto enjoyed, unmoleſted, till of late. Nor do we want to impoſe upon them any new hardſhip. We want only that things ſhould remain as they were. And ſure never had a ſect, who had not a free toleration, greater liberty and indulgence than they have hitherto enjoyed. I am the rather inclined to wiſh that they ſhould be allowed to remain as they are, becauſe, were the ſame privileges granted to them here that are in England, I have an apprehenſion that we ſhould poſſeſs leſs forcible reſtraints upon them than the Engliſh ſtill do. A part only of the Engliſh ſtatutes againſt them are repealed. The reſt remain in force. And Engliſh ſtatutes, I am informed, do not become obſolete, while unrepealed. Whereas Scots ſtatutes become obſolete when they have not been inforced for a ſeries of years. Theſe, however, are particulars, the truth of which I cannot poſitively aſſert. Nor am I aſhamed to acknowledge this. They relate to a ſubject that does not come within my ſphere. But, if they be true, they afford a ſtrong motive to us to be cautious in allowing any of our ſtatutes againſt Popery to be repealed.

"I might alſo ſhow, that, by the Union, our Preſbyterian Church government, and doctrine, and diſcipline, are ſecured, as well as by the King's coronation oath; and that every thing that may affect the one is in ſo far a violation of the other. But theſe have been fully inſiſted on without doors: It is, therefore, unneceſſary for me longer to take up the time of this houſe with them. Conſidering all theſe things then, and viewing this C———ee as the only ſtep which we, as a church, can take to prevent the evils we dread, that meaſure has my concurrence, and prayers for a bleſſing to render it happily effectual."

The length of this debate having kept the Ven———e Aſſ———y ſitting much beyond the uſual time, and both parties appearing heartily tired of the conteſt, the whole was concluded with the following ſpeech from

The Rev. PR———L R———N.

"I RISE up, Mod——r, to take a part in this much-contelled debate with a feeling of diffidence, which, I frankly own, I have not for a long time experienced. This feeling proceeds not from a cauſe which ſome who hear me mention it, will be apt, perhaps, to aſſign. In this land of liberty and of good government, we walk, bleſſed be God, in ſafety and in freedom. In this Ven———e and popular Aſſ———y, there is a liberty in debate, and a freedom in the communication of ſentiment indulged, which is ſcarcely known in ſuch perfection in any other court or kingdom whatever. Provided we abuſe not that liberty to the purpoſes of licentiouſneſs; provided we cautiouſly avoid the paths of treaſon on the one hand, and thoſe of profaneneſs on the other; provided we are not deficient in reſpect to our beautiful and happy government, civil, as well as eccleſiaſtical, we may canvaſs the ſubjects before us, with all the keenneſs of temper, and ardour of debate, that become us as Chriſtians and as men. To treſpaſs upon any of theſe grounds has, and ever, I hope, will be the moſt remote from my intention. With regard to any of theſe particulars, therefore, I have little anxiety. But my diffidence ariſes from the ſpirited and reſpectable appearance that has already been made upon one ſide and the other in this intereſting debate. Seldom have I ſeen a ſubject more thoroughly exhauſted. Seldom have I diſcovered more candour and good temper maintained in the heat of diſpute. I am happy to add, that the exceptions to theſe general remarks were but few. And I cannot help remarking, that this is the more extraordinary, as the ſubject before us has naturally led into the fields of religious controverſy, which are ſeldom diſtinguiſhed by the moderation and candour of thoſe who enter the liſts.

"On theſe accounts, I have been under ſome degree of heſitation, whether I ſhould ſay any thing upon the queſtion before us. I found I had little new to add to what had been ſo well and ſo fully ſaid upon the ſide which I feel myſelf inclined to eſpouſe. But there are particular reaſons which influence me to riſe and to declare my ſentiments upon the preſent occaſion.

"It is well known to every one preſent what a ferment has of late been excited upon this ſubject, in the minds of almoſt all ranks of men in this part of the kingdom. It is alſo but too well known what unhappy effects this has produced upon the minds of the populace. Neither is it any ſecret that I have been marked out as the butt of po-

pular odium upon this occaſion. Were I, then, to decline ſpeaking, my ſilence might be conſtrued into timidity. This imputation, I hope, I ſhall ever be able to avoid. It is unworthy of a man in any circumſtances, much more unworthy of one who has the happineſs to be a member of a community which extends its protection to its meaneſt, if innocent, ſubject. Every member of this Ven——e Aſſ———y will do me the juſtice to acknowledge, that my conduct, as a part of it, has ever hitherto been agreeable to the declared ſentiments of my mind, without much regard to the reception that either the one or the other ſhould meet with in the world. I deſpiſe not popularity. Neither ſhall I ever court it at the expence of my conſcience; at the expence of ever making the body of the people believe that they poſſeſs powers and privileges which the laws of the land have thought proper to refuſe them. While, therefore, my feelings tell me I do my duty, and, whatever the people may think, conſult their real, their beſt intereſt, I have little apprehenſion about the iſſue.

"But I have an additional reaſon for wiſhing to ſpeak upon the preſent ſubject. I have obſerved, with regret, ſome members, of whoſe abilities and candour I have the higheſt opinion, departing, in what they advanced, from what appeared to me the ſpirit and intention of the overture before us. What was their motive in doing this, I do not pretend to divine. I am unwilling to ſuppoſe that they wiſhed to inflame the minds of men. The leaſt reflection muſt convince them, that theſe have, of late, been already inflamed above meaſure. Yet ſuch is manifeſtly the tendency of the greateſt part of what has been ſaid with relation to the doctrines of Popery, and alſo to the expediency or inexpediency of the propoſed bill, which has been made ſo much the object of popular abhorrence. Foreign as this may be thought to the buſineſs at preſent before us, yet I deem it neceſſary to offer a few thoughts upon the ſame ſubject, in anſwer to ſome ſtrictures, which, if paſſed unnoticed, might leave upon the minds of ſome very improper impreſſions. But this I ſhall endeavour to do in as ſtrict connection as poſſible with the buſineſs in hand, upon which I ſhall give my ſentiments with all the candour and impartiality in my power.

"It is certainly much wide of the queſtion before us, to enter into the merits of the Popiſh controverſy, and to expreſs our deteſtation of many of thoſe unchriſtian doctrines which abound in the Romiſh ſuperſtition. This, however, has been done, at, I muſt be allowed to add, an unneceſſary length, by many members on both ſides of the houſe. I muſt, therefore, be indulged in ſaying a very few words upon the ſame ſubject. For I am well aware of the unfair method of reaſoning and judging that is, in ſuch caſes, employed by the undiſcerning. They conclude, that all who do not join in ſuch declarations are to be conſidered as friendly to this cauſe of error. That I may avoid the effects of ſuch a diſingenuous and injurious inſinuation, I add, that I am very far from ſuppoſing, that there is one member of this houſe, nay, I will go farther and ſay, one miniſter of the church of Scotland, who entertains the faineſt prepoſſeſſion in favour of Popery. Had I evidence, upon which to found a perſuaſion, that ſuch an unnatural ſon exiſted, my influence ſhould not be wanting to prevent him from any longer continuing to devour the more dutiful children's bread. Even ſuppoſing all that the moſt uncharitable would be inclined to ſuppoſe,—ſuppoſing that, in point of principle, the balance were pretty equally poiſed, ſelf-intereſt throws a heavy weight into the Proteſtant ſcale, and turns the beam in its favour. Our livings, our importance as a body, depends upon the prevalence of the Proteſtant intereſt. Whilſt this continues to be the caſe, we have every ſecurity that could reaſonably be wiſhed for, in ſo far as the clergy are concerned, againſt the introduction of Popery.

"But, I think I am free to add, that we have a powerful additional ſecurity. The light of knowledge is univerſally diffuſed among us. This hath ever been allowed to be moſt hoſtile to the inroads of that ſuperſtition. Above all, the ſcriptures are thrown open to the peruſal of the meaneſt. Whilſt I have theſe in my hands, and whilſt I remain capable of exerciſing my reaſon and judgment, I cannot but be a declared enemy to the leading, the characteriſtical doctrines of Popery.

"It has been ſaid, that the ignorance of the lower, and the profligacy of the higher orders of men amongſt us, give reaſon to apprehend, that Popery, if to-

lerated in any degree, would make a rapid progreſs. This argument is ſpecious, and calculated to captivate the popular regard. But it will not ſtand the teſt of ſevere examination. It is not neceſſary, ſurely, that Popery be tolerated more than it is at preſent, to enable it to avail itſelf of this diſpoſition in the different ranks of men. Every trafficking prieſt may, even in the preſent ſituation of things, tamper as much as he pleaſes with the ignorance of the inferior orders of men, and the vices of the great. And we may ſuppoſe, that they have in ſecret been thus employed, at every convenient opportunity. Yet we muſt, after all, be ſurpriſed to find, that their ſucceſs has been ſo inconſiderable. More inconſiderable ſtill might we expect it to be, were reſtraints removed, and they allowed to appear open and undiſguiſed: In as much as the danger of a ſecret foe is greater than that of one who is open and avowed.

"But allowing that Popery were tolerated by law, there are, in this country, natural barriers againſt it, which it would never be able to ſurmount. Theſe are founded in the prejudice of the commonality of Scotland, and in the ſelf-intereſt of the great. I call it the prejudice of the common people; becauſe I know no other word in the Engliſh language forcible enough to expreſs the principle to which I point. But I call it the honeſt prejudice. So powerfully does this principle actuate the people of Scotland againſt Popery, that, although it were tolerated and protected by law, I queſtion not but they would reſent, with every indignity, any attempt of its partizans to impoſe it upon them. With regard to the great, ſelf-intereſt would operate upon this claſs in producing, although, perhaps, a leſs violent and outrageous, yet a no leſs ſtrenuous and obſtinate oppoſition. Every one who knows that a very great part of the landed property, now in poſſeſſion of many wealthy families, did, in times of Popery, belong to the church, and would, in all probability, be claimed by the Poniſh clergy, were that ſuperſtition prevailing and eſtabliſhed, will underſtand what I mean.

"But there was another topic of reaſoning employed on this occaſion, which deſerves to be characteriſed in the ſame manner with the foregoing, and of which I beg leave to take notice in a few words. The propoſed repeal of the penal ſtatutes againſt Popery in Scotland has been repreſented as an infringement of the articles of union, and of the King's coronation-oath. This would certainly be true, were it propoſed to aboliſh preſbytery, and to eſtabliſh Popery on its ruins. But all that was meant was only a very partial toleration of Popery; whilſt our church, with all its immunities, was allowed to remain upon its firm and well eſtabliſhed foundations. Had this diſtinction been honeſtly attended to, the above aſſertion would not, perhaps, have ſo frequently been made in ſo peremptory a tone.

"Such a train of reaſoning as the above it was that made me think with patience of the toleration meant to be granted to Roman Catholics in Scotland. I regarded it as a harmleſs indulgence, and one that could be followed with no conſequences detrimental to the intereſts of our eſtabliſhed church. When I ſpeak thus, I need not add my diſapprobation of the mode of oppoſition to the bill of late adopted. Of this I will ſay, that, on account of its informality, it would, in all probability, had it been fairly put to the trial, have proved ineffectual.—Upon this ground, however, I decline at preſent to enter. It hath already been travelled over, with judgment and perſpicuity, by others, my equals at leaſt in experience and knowledge. I would only ſay, that the regular, the conſtitutional, the effectual way was, by inſtructions given by conſtituents to their repreſentatives in Parliament.

"I know it will be objected, that were this plan rigidly adhered to, there were no door left for the clergy of Scotland to enter, and complain of what they judged would materially affect their particular intereſts. To this I anſwer, that the time is not yet come, and I hope never will, when the clergy of Scotland ſhall have ſo little influence, either with the landed intereſt, or thoſe who bear office in the royal boroughs, as to be unable to prevail upon them to enter into their views, with regard to what concerns the intereſts of religion and virtue.—Recent inſtances evince, that ſuch influence they ſtill poſſeſs. For I am warranted to ſay, that it was employed with ſuch ſucceſs by a few, and I am ſorry to be obliged to add, by but a few of my brethren, on the late occaſion. The reſult of this regular, this moderate, this conſtitutional method of application, was in every reſpect ſatisfactory, and correſponded with their warmeſt wiſhes. For

they found the members of both houſes of parliament, to whom they applied, every way diſpoſed to liſten to their ſuggeſtions, and inclinable to purſue the line of parliamentary conduct which was thus modeſtly marked out to them by their conſtituents.

" From theſe applications then that have been made, and from the ſtill more numerous advertiſements that have been publiſhed, I believe in all, or the greateſt part of the periodical publications in Great Britain, we may conclude, that it remains no ſecret to any member of the Britiſh legiſlature, how obnoxious ſuch a meaſure is to the great body of the people in Scotland. From the variety of buſineſs which the different members of adminiſtration have at preſent upon their hands, we may alſo reaſonably conclude, that they will not be over anxious to puſh a public meaſure of the above deſcription. When to theſe general concluſions, relative to the inexpediency, we likewiſe add the conſideration, that aſſurances have of late been given, by very high authority, we may, I think, ſafely add our influence to make the alarm ſubſide, and to quiet the minds of the people.

" On theſe various accounts then, I cannot approve of the ſtep that is now propoſed. I judge it to be as unneceſſary as it is improper.

" But to all the other reaſons againſt it, which I have now hinted, and which were formerly well urged by others, in the courſe of debate, I would add one more. Such are my views of the clerical order, and of the train of conduct which it becomes them to purſue, that I have ever deemed it highly unbecoming in them to interfere in the leaſt in matters of civil policy. Their duty calls upon them to ſubmit to the powers that be, and not to intrude themſelves into the buſineſs of legiſlation. Were we to appoint ſuch a committee as is propoſed, we would conſtitute ſo many politicians, with inſtructions to pry into the proceedings of government, and to queſtion every ſtep that ſeemed to have the remoteſt connection with the buſineſs which we ſo much dread. Thus would we confound two orders of men, the civil and eccleſiaſtical, that are meant by our Preſbyterian conſtitution, to be preſerved diſtinct. Thus would we depart in ſo far from the primitive deſign of our inſtitution, and begin what might be conſtrued into an attempt to graſp at that power, which, of right, belongs to the civil orders of men.

" But there ſeems ſtill to ſubſiſt a conſiderable degree of apprehenſion in the minds of many reſpectable and reverend characters in this houſe. I am very far from wiſhing, that the opinions and apprehenſions of ſuch ſhould be entirely overlooked and diſregarded by this Ve——ble Court. They have no doubt a right to conjecture and apprehend; and their conjectures and apprehenſions may be equally well founded with thoſe of others. Let us, therefore, pay unto theſe as much deference as we can, in conſiſtency with that character which it becomes us to maintain. Let us proceed upon the ſuppoſition that *the danger* is not yet entirely overpaſt. Thus ſhall we act the part of faithful ſhepherds, watching over the ſpiritual welfare and ſafety of the flock entruſted to our care. But it is my moſt fervent wiſh, as it is, I truſt, the wiſh of every cool and diſpaſſionate member of this houſe, that every thing may be done according to the preſcriptions of decency and order. Let us not, in the heat of diſpute, or zeal of party, loſe ſight of character: But, while we diſcover a Chriſtian degree of warmth againſt the principles of Romaniſts, let our moderation towards their perſons be made known unto all men. And withal, let us diſcover a becoming veneration for the laws of our land, and for thoſe glorious inſtitutions by which we are governed. We would not wiſh, even the moſt republican ſpirit amongſt us, I am confident, would not wiſh to ſee that venerable fabric, which the wiſdom of our forefathers has reared, and time conſolidated into firmneſs and ſtability, crumble and fall to pieces. Let not us, therefore, by any thing we do or reſolve on, endeavour to give as violent a ſhock as we can to its foundations. The clergy, chiefly, are the models to which the people look for their imitation. If we, therefore, ſet them an example of the leaſt irregular or unconſtitutional proceeding, we cannot ſay with any certainty at what point they will ſtop.

" If theſe ideas have their deſired influence upon our minds, we will be extremely cautious and circumſpect in chuſing the ſtep which we are now about to make. Let us act with becoming ſpirit and watchfulneſs. But let us do it as miniſters of Chriſt. Let us act as the

free subjects of a free state. But let us beware of giving countenance to licentiousness. Solicitous that our proceedings should appear to the world to be under the direction of wisdom and discretion, unmfluenced by party-zeal, and anxious, at the same time, for the preservation of our Protestant rights and character, I make two motions, which I, with all deference, apprehend, will take in both these objects.

"I move, in the 1*st* place, That, instead of appointing a committee, as proposed, this Ven——e Ass——y shall testify, in the strongest manner, their disapprobation of the violent and riotous proceedings of the mobs in Edinburgh and Glasgow, against those whom they judged to be of the Roman Catholic persuasion: And, farther, that it shall be recommended to the ministers of this church, to exhort their people, with frequency and earnestness, to a meek and peaceable temper, and that they redouble their diligence in guarding them against the dangerous doctrines of Papists, and others who may be lying in wait to deceive."

The Rev. Mr C—— C——. "Before we put the vote, Mod—r, I would also make a motion that will, may be, help us to get this committee. I propose that the L—d Adv—te of Sc——d, Pr——l Ro————n, and the Procur—r for the Church, shall be at the head of this committee. Will na' that please some folks?" No attention being paid to this effusion of the reverend member, the roll was called, votes marked, and the overture for appointing a committee thrown out, by a majority, 118 to 14. The two proposals made by the Rev. Pr——l were then agreed to, without a vote. And the business of the day was concluded by a half-speech, half-whisper, from the west end of the house. "If ye winna gie's a 'committee, ye'll no hinder us to gang 'hame, then, an' appoint committees o' 'our am?"

CONSIDERATIONS *on the* SPIRIT *of* POPERY, *and the intended Bill for the Relief of Papists in* Scotland. *By* John Erskine, D. D. *one of the Ministers of* Edinburgh. *8vo.* 6*d.* Dickson, Edin.

IN regard to these *Considerations*, we shall only say, that, whatever ground there may, or may not be, for apprehending danger from Roman Catholics, Dr Erskine's zeal in a cause, wherein he thinks the lives, liberties, and religion of Protestants are intimately concerned, merits commendation. M.

POPERY DISSECTED: *or, a Speech against the Popish Toleration Bill: Intended to have been delivered in the Pantheon* [Edinburgh], *Nov.* 12. 1778. *Now greatly enlarged. By* W. Drysdale, *Teacher of Languages*, &c. Edinburgh. 8*vo.* 1*s.* Fielding *and* Walker, Lond.

FULL of zeal, and learning, and bad English. The last mentioned circumstance is rather unfortunate in a publication set forth by a *teacher* of languages. For this Mr Drysdale may apologize, perhaps, as did the learned Mr —— of Newington, who advertised "*to cure defects in the organs of speech.*" When Dr ——, who *stammered* rather too much for a preacher, applied to the advertiser, he was greatly surprised to find the gentleman stammering worse than himself, and objected accordingly;—"Oh! S-i-ir," said the quack, "my b-b-business is to cu-cu-cure other pe-pe-ple, not myse-se-elf: for who will p-p-pay me for *th-th-at?*" M.

To our CORRESPONDENTS.

We would willingly give place to a PLEBEIAN's observations, but we are afraid they would lead to a religious controversy.

PHILOLOGOS' Remarks on a new Publication may be just enough; but he has wrote them in such a manner as to be illegible in several sentences.

G. H's translation is not very delicate, nor would it afford much entertainment.

If MONITOR will comprise his Tale in half its present bounds (which may be easily done), we have no objections to oblige his friend.—His transcribing it more carefully (at least more legibly) than he has done, will also *oblige us*.

VARRO's Speech is upon a subject which has been often agitated.—None of his arguments appear to be new.

J. M's Speeches are somewhat inaccurate in the language.—We shall revise them first opportunity.

M. R's Speech in our next.

PHILARITHMOS' Solutions came too late.—He will see a fuller answer to the ad query than his, inserted in this number.—His case in superficial mensuration may puzzle, but will not amuse.

AULD BRAIK'S *Bons Mots* would lose all their zest in print.

VINDEMIATOR is very fond of blank verse; hymns and *fables* are alike to him; tho' he might have *tried* to make the latter rhime.

The Imitation from Ovid poor and indelicate.

PROBUS' pieces are received, for which we gratefully thank him.

Mr T's Verses came too late for this week.